

THE Juvenile Instructor

ORGAN FOR YOUNG LATTER-DAY SAINTS.

HOLINESS TO THE LORD.

NO EXCELLENCE WITHOUT LABOR.

OUT WITH ALL THY GETTING GET UNDERSTANDING. Solomon.

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NO. 15.

THE TREE DWELLERS.

IT will doubtless be a source of great astonishment to many of our young readers to hear of people who build and occupy houses among the branches of trees. We read of persons who make their homes under the ground; of others, who make houses of various materials on the ground, and of a class who erect dwellings on rafts which float on lakes; but it seems stranger than all these that people should be found who will go to the great labor and expense of making homes in the tops of high trees where they are so difficult of access. Yet there is no accounting for the oddities of men, and in this respect we find that men's ideas and peculiarities differ even as do their visages.

This class of people, of whose homes a representation is given in the engraving, are called tree dwellers, and they live in South America. For the inconvenience they experience in ascending and descending the long ladder which separates earth from dwelling, they find more than compensation in the safety they feel from the attacks of wild beasts that prowl about at night seeking prey, and the reptiles which hesitate not at entering houses and stealthily planting the deadly poison deep in the flesh of the unsuspecting occupants.

Besides these advantages a free circulation of the air is obtained which would otherwise be shut out by the forest foliage.

This method of building dwellings at some distance above the ground is also customary among the Dyaks, an uncivilized race living in Borneo, but they build mostly upon huge posts, and their ladder is merely a notched pole.

The dwelling, which in reality is a village itself, is very large, measuring sometimes over five hundred feet in length. A broad veranda extends along the whole of one side and from it doors lead into different apartments where the natives live.

These rooms are not provided with chimneys, but merely have a kind of trap-door in the roof which permits the escape of the smoke, and also serves the purpose of a window. The height of the apartments is seldom more than seven feet. The floor is made of bamboo through the crevices of which the accumulated dirt is swept, which in process of time fills up the space between the ground and the floor of the building, when the hogs are turned in to root among the refuse, and thus diminish the pile.

Several reasons induced the Dyaks to so construct their homes: in case of an attack by enemies they serve as a kind of fort, and when guns were unknown

to the natives, were quite secure, they also protect the inhabitants from floods and the intrusion of animals.

Thus we see even the savages, crude as may be their ideas of comfort and beauty, still have an eye to utility in building.



TOPICS OF THE TIMES.

BY THE EDITOR.

THE death of President Taylor has caused the newspaper editors and others to indulge in all manner of speculation as to the effect his departure will have upon the Church. Every event of this kind is hoped by many to be a means that will lead to the overthrow of the Church of God. Already men are indulging in theories as to who shall succeed him, and some go so far as to assert that there will be division among the leaders and perhaps quarreling for his place. If this were the work of man, there might be danger of such a result. If the men who stand in high places in the Church had any other ambition than to do the will of God and to labor as He directs, then there might be contention for leadership. But this is God's work and His servants know that He has the supreme direction of all its affairs. A man that will not labor in any place, however humble, to which God may direct him, is unworthy to be His servant. A man who desires and seeks for prominence and to occupy a conspicuous place furnishes the best of evidence that he is unfit for the position for which he seeks. Men who understand the responsibility of the Priesthood shrink like Moses did, from taking it upon them. They comprehend to some extent the greatness of its duties, and being conscious of their own unworthiness and unfitness to discharge them, do not push themselves forward to assume them. It is in this respect that the world fail to understand the work of God, or to understand the conduct of His servants. They measure this work and those who are engaged therein by their own standards, and therefore fail to form a just conception of it or of the people, and their opinions concerning them and their actions are always wide of the mark.

One of the greatest reasons which the enemies of the Church had in attempting to destroy the Prophet Joseph was the feeling that if they could be successful the work of which he was the earthly head would tumble to pieces. No doubt appeared to cross their minds in regard to the success of this villianous scheme. The repeated imprisonments to which he was subjected, the fierce attacks which were made upon him, all had their origin in a desire to cripple him and destroy his influence, thinking thereby that it would have the effect they desired upon the Church and the system of religion.

Joseph and Hyrum were slain—one the Prophet and the other the Patriarch of the Church. But it seemed as though the work of God rolled forth in greater power and increased strength after their deaths than it had before. Certainly a wonderful expansion followed. The journey across the plains and the settlement of Salt Lake Valley made the Church world-renowned. The eyes of the people of all nations were directed to the Rocky Mountains. They looked with amazement upon the spectacle of a people driven by religious persecution across trackless plains and deserts, settling in a wilderness, of which but little or nothing was known. No exodus or great movement since the days when Moses led the children of Israel out of Egypt seemed so marvelous, in all its aspects, as the expulsion of the Saints from Illinois by mob violence, stripped of their earthly possessions, and destitute of even the necessities of life, and their succeeding in making these valleys habitable for man.

It might have been thought that such experience would teach the world the folly of endeavoring to destroy a religion by such methods as were used against the Latter-day Saints. But if they were impressed by them, they were soon forgotten, and now for a series of years our enemies have resorted to

the same tactics and have subjected us to attacks of a most violent character.

The last few years of President Young's life rivaled the early scenes of persecution in which Joseph had to suffer. He was made the target at which every shaft was aimed, and he was annoyed and harassed in every possible direction. His name was so prominently known throughout the world, and he was credited with so much ability and genius, that men were unconscious that it was "Mormonism" that had made him instead of his creating "Mormonism;" and expressions were frequently made to the effect that if he died the Church of Jesus Christ of Latter-day Saints would receive a heavy blow and perhaps be shattered and the system fall to pieces.

Yet the Lord showed that he was able to fulfill His promises to His people, and that His work was not dependent upon man.

It is now nearly ten years since President Young's death and though the people have had to contend with adverse circumstances and with the rancorous hatred of prominent men, "Mormonism" is to-day a greater power in the earth than it was prior to the death of the Prophet Brigham.

We mourn to-day the loss of a mighty man—a man upon whom all who knew him, and who loved the work of God, relied. He has literally been a tower of strength in the midst of the people. But much as he will be missed, the work of God will still roll on, and every promise that has been made will be fulfilled.

The Priesthood still remains on the earth. The keys thereof are still held in the flesh. It does not require an angel to come from heaven to bestow necessary authority. That authority is here. God restored it when He sent His servant John (known while in the flesh as John the Baptist) to bestow the Aaronic Priesthood upon two men whom he had selected to be His servants, and when He also sent three apostles—Peter, James and John—to bestow the Melchisedec Priesthood upon the same two individuals. Though blood has been shed, and the lives of men have been cruelly sacrificed for the purpose of arresting the progress of truth and the increase of righteousness in the earth, God, in His infinite wisdom, has not permitted all who have borne His authority to be slain or to die; neither has He stopped the channel of communication between Himself and His Church.

The death of the Prophet Joseph was so unlooked for that many felt as though the medium of revelation between the Creator and the Church had gone. But while this was so, so far as the Prophet Joseph was concerned, the channel of communication was not closed. Revelation still came from the heavens to the earth; and this Church has been led by those revelations from the day Joseph departed until to-day, when His servant John lies cold in the embrace of death. And though he has been taken from us and we mourn his loss—the loss of the trusted friend and father, the wise counselor, the valiant chieftain—God still bestows His power, still makes manifest His mind and will, still causes His Holy Spirit and the gifts thereof to descend upon His faithful children, and gives to His servants the necessary wisdom and endows them with the necessary qualifications to guide His people in that path which they must pursue in order to achieve the high destiny which He has in store for them.

The world will see, whether it believes it or not, whether it profits by the lesson or not, that this Church of Jesus Christ of Latter-day Saints is not built upon man. It is built upon that sure rock which God has provided, and it cannot be moved by all the assaults of earth and hell!

Year by year the grand structure which was founded fifty-seven years ago is being reared. That structure is imperishable. It will continue to grow in beauty, in symmetry and in glory until it shall be perfected by the appearing of our Lord and Savior Jesus Christ. The heavens have received Him; but the day must come when the heavens must open and He will descend in power and great glory. This latter-day work has been established for the purpose of preparing the people for the coming of our Lord and preparing the earth and its inhabitants for the judgments which God has said shall be poured out upon the wicked.

There is before us the most glorious prospects. If the Latter-day Saints live so as to enjoy the Spirit which God has promised, and which He has bestowed upon the faithful, they will see by the eye of faith, in the midst of their deep affliction, every cause for thanksgiving and praise and rejoicing. The pathway may be hedged with difficulties, but it is nevertheless a sure path, and it leads to triumph. God will remove from it every obstruction.

VACANT MINDS.

MOST of us attribute our ill health, or unhappiness to a low condition of the body and want of physical exercise and pleasure, ignoring the fact that the mind has a most important influence upon the bodily system, and is often the cause of much suffering which might easily be avoided if we only looked to the source of the evil and considered the means necessary for its prevention. Few people attach sufficient importance to the care of the mental faculties, which are frequently either injured by an undue degree of exertion or weakened by neglect and disuse. The vast amount of "social pressure" which bears upon the daily life of business men furnishes only too many instances of the abuse of the mind by over-exertion. The rising man who is making a mark in his profession, or amassing wealth in mercantile pursuits, may be about to reach the summit of his ambition, breaks down, and for the want of a little timely care his brightest hopes are wrecked, and he is condemned to drag out a weary and shattered existence. The instances of mental neglect are not less sad, for many a man, whose abilities would have fitted him for the highest spheres of usefulness, allows the demon sloth to exert its fatal influence and incapacitate him for any active walk in life. Restless and dissatisfied, he seeks relief and excitement in the reckless indulgence of his bodily appetites, and wantonly destroys the brilliant talents which might have been turned to so good an account. The opposite sex also affords numerous instances of misused and neglected minds. The sphere of woman's life being necessarily more limited than that of a man, she has not so wide a choice of occupation or amusement. This often causes women who are naturally capable of considerable mental exertion to use their powers in an inordinate and unnatural degree. They choose some peculiar occupation, into which they throw all their energy with such force that they not only become hard and masculine in manner, but eccentric. Often they fall into the opposite extreme, not being possessed of sufficient force of character to take up any really intellectual pursuit, and being easily influenced by any unusual excitement, they rest their hopes of happiness on such slight foundation that when these fail them they have no power to rally. The vacant mind broods over trifles for sheer want of occupation; inaction produces a

feeling of fatigue, which induces a desire for solitude; solitude soon gives rise to melancholy, and a general weariness of existence makes the sufferer only too glad to embrace any chance of relief. Hence arise ill-assorted marriages, melancholia, religious mania and conventual life.

If persons of both sexes would pay more attention to the care of the mind our lunatic asylums would be less full than they now are, and the health of the body would be much better preserved, for, as Schiller truly says, mental pleasure is invariably attended by animal pleasure, mental pain by animal pain. It is too much the custom for people to live in one narrow groove of thought and action. They consequently have no interest or sympathy for matters outside their little world, and having only one support to lean on they become utterly demoralized when it fails them. A change of occupation is as desirable and beneficial for the mind as walking exercise for the body. It should be the practice of every one to cultivate at least one form of mental occupation other than that which forms the chief purpose of life; for a wide range of knowledge and ideas is of inestimable value, and may prove to be not only a means of recreation and pleasure in prosperous times, but a source of profit and comfort when accident or misfortune renders it impossible for the ordinary pursuit to be followed. He who has two oars in his boat has a great advantage over the man who has but one. An enlargement of the field of thought not only yields benefit to ourselves by expanding the mind and making it more fit to bear the harassing cares and troubles of the world, but promotes liberal views, which rise us above the petty jealousies and prejudices, soften the heart, and tend to make us more kind and considerate to others. Though no amount of study and application can make a dull man clever, yet he may by the practice of self-cultivation become well-informed and studious. Every attempt to gain knowledge is productive of some good result, for, if it does nothing else, it leads to a spirit of inquiry which is of itself beneficial.

The mental faculties should never be allowed to sink into lethargy, for nothing is more productive of irreparable mischief than a listless inaction.

JUSTICE.—It is a beautiful story, that in Atri, one of the old cities of Italy, the king caused a bell to be hung in a tower in one of the public squares, and called it the "Bell of Justice," and commanded that any one who had been wronged should ring the bell, and so call the magistrate of the city and ask and receive justice.

And when, in course of time, the lower end of the bell-rope rotted away, a wild vine was tied to it to lengthen it; and one day an old and starving horse, that had been abandoned by its owner and turned out to die, wandered into the tower, and in trying to eat the vine, rang the bell. And the magistrate of the city, coming to see who had rung the bell, found this old and starving horse. And he caused the owner of the horse in whose service he had toiled and been worn out, to be summoned before him, and decreed, that as this poor horse had rung the "Bell of Justice," he should have justice, and that during the remainder of the horse's life his owner should provide for him proper food and drink and stable.

WE do not commonly find men of superior sense among those of the highest fortune.

A LIFE SKETCH.

BY ELDER B. B.

(Continued from page 211.)

AFTER our meeting a request was made for the book of their fathers. They wanted to keep it. We explained to them that we had but one copy with us and desired to retain it that others of their people might be favored as they had been. We agreed to send them a copy as soon as we returned to our old quarters; but our representations and promises availed us nothing. The book had assumed an inestimable value to them, and they feasted their eyes in looking upon it. Their interpreter could read it, and they begged us not to take it away, and, of course, we did not. Then they related to us a tradition which they hold. This tradition is simply a preserved prophecy. It informs them that at a future time certain men shall visit and instruct them. The direction from which their teachers shall come is plainly foretold. The style of their address, complexion, color of hair and eyes, together with some of the things to be taught by them are mentioned. The prophecy also states that other teachers shall come from a different direction, and bear a dissimilar message. If the latter first appear and obtain an influence in the country and over the minds of the red men, evil results shall follow; but if the other teachers arrive first and gain an ascendant influence, great blessings shall be realized. Such, in substance, is an outline of this remarkable tradition, as we understood it. With deepest regret we learned that our friends were of the opinion that we had arrived too late to give them the happiest assurances for their future. But little doubt, however, could be suggested that our visit and teachings had not filled the prophetic part. The personal appearance of our party which in a few minor details did not coincide with the prophetic description supplied the only known non-confirmatory testimony. But whether they were fulfilled or not, we all rejoiced because of the gracious outpouring of God's spirit, and the results of our visit are wholly known to God only. After the congregation had dispersed the chief dictated an affectionate letter which he requested us to send to the captains of the "Mormon" people. This we forwarded by the first opportunity.

When the time for our departure arrived repeated promises were exacted of us to visit them again soon, or to have other elders sent to them who should continue to teach them. They begged us also not to inform the other Lamanites of what they had done. They greatly feared that should it become known they possessed a copy of the Book of Mormon some one would deprive them of their treasure. We were very kindly received at the next village which we visited, and had an opportunity of speaking to a few of the leading men, who expressed themselves well pleased with our instructions; but we were not allowed to assemble the people for a talk. Before our arrival there we were all strongly impressed that we could do but little good by our visit, and hence remained but a short time.

Returning to A—we received a visit from the president of the Lamanite mission for the district in which we were laboring, who informed me that I was called to the Mexican mission, and was to accompany Elder W—in his travels into old Mexico and elsewhere. As I had not yet received my endowments I was counseled to obtain them before engaging in my new labors, and I for that purpose set out for St. George

where I was privileged to go through the temple and redeem the pledge I had given to my deceased wife.

Rejoining Brother W. in Arizona, we at once entered upon our missionary duties. Having heard that a number of the Mexican people in New Mexico or Colorado desired a visit from some of the "Mormon" elders who understood the Spanish language, we determined to visit that section of the country and then be guided by circumstances. The Saints whom we met extended us a most cordial welcome and hospitality; but we learned, to our regret, that the prospects for proselyting were not so favorable as we had anticipated. Our visit, however, was not wholly barren of results, and God used us as instruments for encouraging the Saints and also blessed our ministrations in behalf of the sick.

One instance of healing is worthy of mention: to all human appearances, death had marked Sister J—for his victim. She had sunk so low that all power of speech was lost. Her friends sent for us and requested an administration at our hands. We blessed her in the name of Jesus, and by the power and authority of the Priesthood, when, almost immediately a change for the better was observable, and her recovery was so rapid that she was able to sit up in bed the next day; and thus she continued to improve until her health was wholly regained.

Before leaving the settlements of the Saints, one of the elders gave us a letter of introduction to a Presbyterian minister who had interested himself somewhat in our doctrines. When we arrived at his place of residence he cheerfully did all in his power to make us comfortable. He welcomed us to his house and table, and in the evening invited us to a private discussion of the principles of our faith. He professed to be a firm believer in the Bible, and said he purposed being guided in his investigation of our doctrines by its truths. Upon hearing this we could but think our new friend had either mistaken the principles of "Mormonism," or else he was not very familiar with the contents of the Bible. Perhaps ideas of a similar character were soon suggested to his own mind, for in less than twenty minutes he begged us to excuse him, assigning as a reason that his sermon for the following day (Sunday) demanded his attention. This sudden change in the programme for the evening surprised us a little, and the discussion was cut short much to our regret, for we were certain the Bible is not the kind of weapon that one needs when assailing "Mormonism" and we were desirous of showing Mr. R—the reasons for our assurance. The next day we accompanied our friend to meeting to hear him preach, but we were not allowed to speak to the congregation. After the services were over, and while in company with quite a number of his parishioners, the discussion of our principles was renewed. In reply to our request for an answer to the arguments we had offered he frankly admitted that he could give none which was at all satisfactory even to himself. He confessed that he was confounded, but attributed his discomfiture to a lack of information rather than to any real weakness in his cause. We warned him of the danger of entertaining religious doctrines which are not defensible upon scriptural grounds, and at his request dismissed the subject. He gave a cheerful consent for us to address his congregation in the afternoon, which we did with liberty in the spirit. He promised to correspond with us, but we never heard from him directly.

Proceeding on our journey southward the city Chihuahua in Mexico was made an objective point. While traversing the Valley of the Rio Grande we became acquainted with but few who were willing to even listen to the principles of the

gospel. On several occasions when we were camped by the roadside we were visited by a number of Mexicans who were very communicative and familiar so long as secular subjects only were broached; but when reference was made to religious principles our auditors would disappear as suddenly as though they had been informed that we were infected with the small-pox.

THE RESURRECTION.

The Death and Resurrection of Christ.

BY ELDER THOMAS W. BROOKBANK.

(Continued from page 213.)

WE have proved conclusively that Jesus designed that His disciples should understand the doctrine of the resurrection just as it is taught in His Church at present. At the time of Christ's resurrection the Almighty supplemented the doctrine with a demonstration. This practical work furnishes us with His comment on the doctrine. It illustrates, proves it true. Is actual demonstration adequate proof? Such testimony will not convince some for "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (*Luke xvi, 31.*) Christ's predictions respecting a future resurrection will receive just such a fulfillment as that which supplemented His prophecy of a first resurrection. Some future historian shall write. "The graves were opened and the saints which slept arose, and came out of the graves, and went into the holy city." God speed the day.

The continuation of the subject of the resurrection is not specially intended to show what the doctrine signifies, for if it be not already proven that a literal corpse resurrection is meant, then we confess our inability to prove anything from the Bible and acknowledge our ignorance of any good use that language may subserve; but additional arguments are offered to show the consistency of the teachings from the time of Christ down to the present. Welded and unbroken, are the links of the chain which binds the Jewish national faith of the resurrection and Christ's private convictions together into one harmonious whole, and a few more blows of the hammer will forge the remaining links which are necessary to bind the past with the present. When this is done we will perceive that a denial or a perversion of the present orthodox teachings of the Church reaches back in its influence through every dispensation which God has established on the earth, and even necessitates a new theory of the creation of man. The united voice of the living church is the voice of God, we admit. Can we affirm, then, that the united voice of all dispensations is *not* the voice of God? No, unless it can be shown that the whole does not include any of the parts—an impossible performance.

This is written (*I Cor. xv.*) "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. So when this corruptible shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

Instead of proving directly what this language signifies, we will show that it cannot support any theory of the resurrection

but the one herein maintained. Two other principal hypotheses are advocated, viz: "spiritual revivification" and the "germ" theory. We are told that spirits are incorruptible and do not die, and that the "germ" of the new body is likewise indestructible and immortal. Now, if Paul meant to maintain either of the theories just mentioned well might he say, "Behold I show you a *mystery*; for the living incorruptible spirits shall be raised incorruptible." Behold I show you a *mystery*; for this incorruptible spirit must put on incorruption and this immortal life must put on immortality. Behold I show you a *mystery*; when this incorruptible germ shall have put on incorruption, and this indestructible germ shall have put on indestructibility, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O life, where is thy sting. O paradise, (or Hades), where is thy victory. Such paltry trifling and imbecility would be unworthy an intelligence of any kind, not to mention it as a revelation and *mystery* of God. St. Paul could not possibly mean anything but the resurrection of dead corpse bodies.

Again he says (*Phil. iii, 21*), "Who shall change our vile body that it may be fashioned like unto his glorious body." How will this passage apply to false theories of the resurrection? Let us read it, "Who shall change our vile *spirits* that they may be fashioned like unto his glorious *body*." *i. e.* manufactured over again and changed into flesh and bones. "Who shall *change* the vile infinitesimal germ of a body into the full likeness of the statue of the man Christ Jesus, doubtless by 'the miraculous adaptation of visible phenomena to the outward senses.'"

"Beloved" says the Apostle John "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear *we shall be like him*." (*I John iii, 2.*) Both Paul and John had seen Jesus after His resurrection, and they knew that He then possessed the identical body which had been crucified. They also knew that the saints which were dead came out of their graves at the time of Christ's resurrection, and, perhaps they had seen some of the very persons who rose to life, and for us to assume that both of these great apostles, having seen a resurrection demonstration by which the dead were restored to life, actually taught that they themselves were not to be resurrected in the same manner, and this too while affirming the unity of gospel principles, betrays a phase of mind that ought to be unknown among men.

We do not think it necessary to produce all the scripture passages in the epistles which have reference to our subject. The resurrection was a theme upon which the early Christians meditated much more than we do. "The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. * * * There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect." (*Dr. A. Clarke*). The allegations of this quotation are undeniable, but just how far the accusation of neglect of the doctrine of the resurrection is applicable to us as a people, all do not assume to judge. It is all too true, however, that many are timid about cleaving to the line of God's word, being in possession of a science-fearing spirit, not unmixed with shame, because of ridicule; but let us remember Christ says, "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (*Luke ix, 26*).

FOR OUR LITTLE FOLKS.

THE KING AND THE FARMER.

KING FREDERICK of Prussia when he was out riding one day, saw an old farmer, who was plowing a field and singing cheerfully over his work.

"You must be well off, old man," cried the king. "Does this acre belong to you on which you so industriously labor?"

"No Sir," replied the old man, who, of course, had no idea he was speaking to the king; "I am not so rich as that. I plow for wages."

"How much do you earn a day?" asked the king.

"Eight groschen," returned the man. That would be about twenty cents of our money.

"That is very little," said the king. "Can you get along with it?"

"Get along! yes, indeed, and have something left."

"However, do you manage?"

"Well," said the farmer, smiling, "I will tell you. Two groschen are for myself and wife; with two I pay my old debts, two I lend, and two I give away for the Lord's sake."

"This is a mystery which I cannot solve," said the king.

"Then I must solve it for you," replied the farmer. I have two old parents at home, who kept me and cared for me when I was young and weak and needed care. Now that they are old and weak, I am glad to keep and care for them. That is my debt, and it costs me two groschen a day to pay it. Two more I spend on my children's schooling. If they are living when their mother and I are old, they will keep us and pay back what I lend. Then with my two last groschen I support my two sick sisters, who cannot work for themselves. Of course I am not compelled to give them the money; but I do it for the Lord's sake."

"Well done, old man," cried the king, as he finished. "Now, I am going to give you something to guess. Have you ever seen me before? In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is indeed a riddle which I cannot guess," said the farmer.

"Then I will solve it for you," returned the king; and with that he put his hand into his pocket and pulled out fifty gold pieces and placed them in the hand of the farmer.

"The coin is genuine," said the king, "for it also comes from our Lord God, and I am His paymaster. I bid you good-by."

And then he rode off leaving the good old man overwhelmed with surprise and delight.

"WASHINGTON AND I!"

A LITTLE street-Arab was Johnny McGee, Ragged, and friendless, and homeless was he. But Johnny, though ragged, was clever and bright, And he knew the difference between wrong and right.

Now it happened one morning that Johnny felt gay,

And ready for all kinds of mischief and play;
His little strong arms went to tossing up stones,
Regardless of danger to heads and to bones.

But alas for poor Johnny, for what do you think!
It happened that one stone, as quick as a wink,
Went whack 'gainst the window of Squire B——'s house,

And poor frightened Johnny wished he were a mouse,

To be able to hide in the first hole he found,
And keep himself hidden 'way under the ground.
For the beautiful window was cracked right in two,

And John, if discovered, would suffer, he knew.

But hark! he hears music away down the street!
He knows there are soldiers, he hears the drums beat!

And Johnny remembers whose birthday it is,
And a sudden resolve lights his pale little phiz.

"They say Mr. Washington ne'er told a lie
When he was a little chap, neither will I!

And maybe some day, when I'm grown up and dead,

Folks will build a big monument over my head!"

Only just a few moments of mute hesitation,
Then, feeling as grand as the "Head of the Nation,"

He walked little Johnny straight up to the squire,
And while he was speaking his courage rose higher.

And presently, when he was back in the street.
Speeding after the soldiers with fast, eager feet,
"Hurrah!" he cried gaily, "for Washington—and I,
For we are the chaps as would not tell a lie!"

ANSWERS TO QUESTIONS IN NO. 13.

1. WHEN did Joseph Smith and other elders leave for Washington, D. C., and for what purpose? A. October 29th, 1839, to lay the grievances of the Saints before the Congress of the United States.

2. When was the first number of the *Times and Seasons* published in Commerce, Illinois? A. November, 1839.

3. What was the nature of a miracle performed on Lake Erie while President Young and others were on the way to their missions? A. A great wind arose on the passage during the night, President Young went on deck and in the name of Jesus commanded the wind to cease, and it abated.

4. When did Joseph Smith arrive in Washington, D. C.? A. November 28th, 1839.

5. When did Wilford Woodruff, John Taylor and Theodore Turley sail from New York upon their missions to England? A. December 19th, 1839.

6. When did the Prophet arrive in Commerce on his return from Washington? A. March 4th, 1840.

7. What success did he meet with while there? A. None; the next day after their arrival Joseph and Brother Elias Higbee went to the White House and laid their grievances before President Martin Van Buren who said: "What can I do? Your cause is just but I can do nothing for you."

8. What further action did the brethren take in the matter before leaving Washington? A. They presented a memorial to Congress for claims against Missouri from 491 individuals for about \$1,381,000.

9. What was the report of the committee to whom this memorial was referred? A. They reported adversely to the prayer of the petitioners.

QUESTIONS ON CHURCH HISTORY.

1. WHEN did the Prophet Joseph receive an important revelation concerning the building of the Nauvoo Temple, and the order and authority of the Priesthood? 2. Where is the revelation recorded? 3. When did Hyrum Smith receive the office of Patriarch to the Church, in place of Joseph Smith Sen., deceased? 4. Who was appointed one of the First Presidency in his stead? 5. When was Joseph Smith elected sole trustee for the Church of Jesus Christ of Latter-day Saints? 6. When were the corner stones of the Nauvoo Tem-

ple laid? 7. How was the first (south-east corner) stone laid? 8. After an adjournment of one hour how did they proceed with the next (south-west corner) stone? 9. Who directed the laying of the third, or north-west corner stone? 10. Who superintended the laying of the fourth, or north-east corner stone?

THE names of those who answered questions on Church History published in No. 13 are as follows: Henry H. Blood, Arthur Porter, Lottie Fox, Avildia L. Page.

A MOTHER'S SONG.

A FEW years ago a company of Indians were captured on the Western frontier. Among them were a number of stolen children who had been with the savages for years. Word was sent throughout the region inviting all who had lost children to come and see if among the little captives they could recognize their own. A long way off was a woman who had been robbed of her darlings—a boy and a girl. With mingled hope and fear she came; with throbbing heart she approached the group. They were strange to her. She came nearer and with eyes filled with mother-love peered into their faces, one after another, but there was nothing in any that she could claim; nor was there anything in her to light up their cold faces. With the dull pain of despair at her heart she was turning away, when she paused, choked back the tears, and in soft, clear notes, began a simple song she used to sing her little ones of Jesus and heaven. Not a line was completed before a boy and girl sprang from the group, exclaiming "Mamma! mamma!" and she folded her lost ones to her bosom. So lives a mother's early influence in the hearts of her children.

LAWS OF HEALTH.

Don't worry.
Don't over-eat. Don't starve.
Court the fresh air day and night.
Sleep is nature's benediction.
Be cheerful. "A light heart lives long."
Think only healthful thoughts.
Seek peace.
Avoid passion and excitement. Anger may be fatal.
Never despair.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, AUGUST 1, 1887.

EDITORIAL THOUGHTS.

ONCE more the Latter-day Saints are called upon to mourn the death of their leader—the man who has held the keys of the Kingdom of God upon earth. PRESIDENT JOHN TAYLOR departed this life at five minutes to eight o'clock on the evening of Monday, July 25th, 1887, aged 78 years, 8 months and 25 days.

In communicating this sad intelligence to the Church, over which he has so worthily presided for nearly ten years past, we are filled with emotions too deep for utterance. A faithful, devoted and fearless servant of God, the Church in his death has lost its most conspicuous and experienced leader. Steadfast to and immovable in the truth, few men have ever lived who have manifested such integrity and such unflinching moral and physical courage as our beloved President who has just gone from us. He never knew the feeling of fear connected with the work of God. But in the face of angry mobs, and at other times when in imminent danger of personal violence from those who threatened his life, and upon occasions when the people were menaced with public peril, he never blenched—his knees never trembled, his hand never shook. Every Latter-day Saint always knew before hand, on occasions when firmness and courage were needed, where PRESIDENT JOHN TAYLOR would be found and what his tones would be. He met every issue squarely, boldly and in a way to call forth the admiration of all who saw and heard him. Undaunted courage, unyielding firmness were among his most prominent characteristics, giving him distinction among men who were distinguished for the same qualities. With these were combined an intense love of freedom and hatred of oppression. He was a man whom all could trust, and throughout his life he enjoyed, to an extent surpassed by none, the implicit confidence of the Prophets Joseph, Hyrum and Brigham and all the leading men and members of the Church. The title of "Champion of Liberty," which he received in Nauvoo, was always felt to be most appropriate for him to bear. But it was not only in the possession of these qualities that PRESIDENT TAYLOR was great. His judgment was remarkably sound and clear, and through life he has been noted for the wisdom of his counsels and teachings. His great experience made his suggestions exceedingly valuable; for there has scarcely been a public movement of any kind commenced, carried on, or completed, since he joined the Church, in which he has not taken part.

But it is not necessary that we should, even if time permitted, rehearse the events of his long and busy life. To do so would only be to give a greater part of the history of the Church; for with it his biography is inseparably interwoven.

The last time PRESIDENT TAYLOR appeared in public was on Sunday, February 1st, 1885. On that occasion he delivered a lengthy discourse in the Tabernacle, in Salt Lake City. Rumors had been floating around for some time that his arrest

was contemplated. In fact, while returning from a trip to the settlements in Arizona, he was advised in California that he was in great danger, and it was suggested that perhaps it would be better for him not to return to Salt Lake City. He listened to these cautions but still resolved to take the risk, and came back and fearlessly went about his business for some time. But on the evening of Sunday, February 1st, he concluded to withdraw himself from the public performance of his numerous and important duties. In taking this step he did so more to preserve peace and to remove all possible cause of excitement, than from any desire for personal safety. He perceived that there was a determination on the part of men holding official position here to raise an issue and, if possible, involve the Latter-day Saints in serious trouble. He had not broken any law. He knew he was innocent and that if he were arrested and could have a fair trial, nothing could be brought against him. He had taken every precaution that a man could take under his circumstances to make himself invulnerable to attack. He was determined that, so far as he was concerned, he would furnish no pretext for trouble, but would do everything in his power to prevent the people over whom he presided from being involved in difficulty.

From that date, upwards of two years and a half ago, when he left his home in Salt Lake City, he had not had the opportunity of crossing its threshold again. To home and its joys, its delightful associations and its happy reunions he has been a stranger. He has lived as an exile—a wanderer in the land to the development and good government of which he has contributed so much! While living in this condition, one of his wives was stricken with disease, and though his heart was torn with anguish at the thought of her condition, and with anxiety to see and minister to her in her deep distress, her residence was closely watched by spies, and when she was in a dying condition, was even searched with the hope of entrapping him! Thus she was deprived of the privilege of looking upon his beloved face, and he had not even the sad consolation of witnessing or taking any part in her funeral ceremonies.

During the two years and a half that PRESIDENT TAYLOR has been living in this condition he has been cut off from all the society and loving ministrations of his family. But though this was so hard to bear at his time of life, he never murmured. He was always full of courage and hope, cheering everyone with whom he was brought in contact, and lifting his companions, by his noble example, out of despondency and discouragement. With the same courage with which he stood by the Prophet of God and with a walking cane parried the guns of the mob when they vomited their sheets of flame and messengers of death in Carthage Jail, he confronted the difficulties and the trials which he had to meet when compelled to leave his home and the society of those whom he loved. His demeanor throughout this long ordeal has been most admirable. Every one who has seen him has been impressed by his equanimity and stately bearing. Always distinguished for his courtesy and dignity of character, at no period of his life did he ever exhibit those traits to greater advantage than he has during his exile. He has never condescended even to speak evil of those who so cruelly persecuted him.

By the miraculous power of God, PRESIDENT TAYLOR escaped the death which the assassins of Carthage jail designed for him. His blood was then mingled with the blood of the martyred Prophet and Patriarch. He has stood since then as a living martyr for the truth. But to-day he occupies the place of a double martyr. PRESIDENT JOHN TAYLOR *has been killed by the cruelty of officials who have, in this Territory,*

misrepresented the Government of the United States. There is no room to doubt that if he had been permitted to enjoy the comforts of home, the ministrations of his family, the exercise to which he had been accustomed, but of which he was deprived, he might have lived for many years yet. His blood stains the clothes of the men who with insensate hate have offered rewards for his arrest and have hounded him to the grave. History will yet call their deeds by their right names; but ONE greater than the combined voices of all historians will yet pronounce their dreadful sentence.

It is now some months since PRESIDENT TAYLOR was attacked by disease. It came upon him by degrees, manifesting itself in the beginning by a swelling of the limbs for the want of proper exercise. He fought disease with his characteristic pluck and determination. He would not yield. He would neither allow himself nor anyone else to think that his sickness was serious. He would not permit his family to know his real condition, as he did not want them to have any anxiety on his account, and it was almost against his express wishes they were told how sick he was. When messages were sent by him to them they were always of a re-assuring character. Up to the last day or two he was able to sit in his chair, and until quite recently he was able to assist himself in getting in and out of bed. The strength he has exhibited and his tenacity of life have been very wonderful; for though so strong, he had partaken of scarcely any nourishment for the past six weeks. So peacefully did he pass away, and so like a babe falling asleep that a brief period elapsed before those who stood around his bed were sure that his spirit had taken its flight.

As the sad intelligence which we now communicate will spread through these valleys and mountains, sorrow will fill the hearts of all at hearing of the last days of their beloved and venerable President. We know how deep has been the sympathy that has filled the hearts of the Saints for him in his advanced years in thinking of his condition and of his being compelled to live as an exile from his family and the people. The expressions of esteem and love which have come to him from all parts of the land have deeply touched him and caused him great pleasure in thinking how much he was beloved and how much his welfare was desired by all the Saints throughout the earth.

His constant desire was to do everything in his power to relieve the Latter-day Saints from the oppressions under which they suffer. Every pulsation of his heart beat with a love of Zion and a desire for her redemption. We desired, and the desire was general, we believe, throughout the Church—that he might live to emerge from his exile and be once more a free man among the people whom he loved. But this has been denied us. He has gone to mingle with the holy and the pure, and to quote his own eloquent words, written concerning his dear friend, Joseph the Seer:

“Beyond the reach of mobs and strife,
He rests unharmed in endless life;
His home's in the sky, he dwells with the Gods,
Far from the furious rage of mobs.”

And though we have lost his presence here, his influence will still be felt. Such men may pass from this life to another, but the love which beats in their hearts for righteousness and for truth cannot die. They go to an enlarged sphere of usefulness. Their influence is extended and will be more widely felt, and Zion will feel the benefit of his labors, as it has the labors of others who have gone before him. The work of God will roll forth. One after another of the mighty men—the men who have spent their lives in the cause of God—may pass

away, but this will not affect the purposes of our Great Creator concerning His Latter-day work. He will raise up others, and the work will go on increasing in power, in influence and in all true greatness, until it will accomplish all that God has predicted concerning it.

We feel to say to the Latter-day Saints: be comforted! The same God who took care of the work when Joseph was martyred, who has watched over and guarded and upheld it through the long years that have since elapsed, and who has guided its destinies since the departure of Brigham, still watches over it and makes it the object of His care. John has gone; but God lives. He has founded Zion. He has given His people a testimony of this. Cherish it in your heart of hearts, and live so each day that when the end of your mortal lives shall come, you may be counted worthy to go where JOSEPH, BRIGHAM and JOHN have gone, and mingle with that glorious throng whose robes have been washed white in the blood of the Lamb.

This is the earnest prayer for all Saints, and for all the honest in heart, of your unworthy servants in Christ,

GEORGE Q. CANNON,
JOSEPH F. SMITH.

PLENTY OF SLEEP.

IF you wish to have a cheerful spirit and a well-balanced brain, see to it that you take plenty of sleep. Some writer says, that “the cry for sleep the world over has always been louder than the cry for food.” There is no medicine equal to it for the over-taxed brains or nervous system. Any mother knows how many bodily ailments of her child can be cured by a long, sound, refreshing sleep. When he awakes, the fretfulness will be all gone, the uneasiness quieted, the pain all “slept away.” How many times, even in great sorrow, do we find a good night's sleep a balm for the heart-ache even.

To secure good rest, one of the first requisites is a fresh nice bed, and plenty of pure air in the sleeping room. No matter if the pallet is made of straw, so it is clean and fresh and abundant, and the covers sweet and white. But the air of the room must not be the same that was slept in the night before, or there will be little refreshment. “A changing air,” in the sleeping room, is all the “change” a great many haggard, sickly people require to make them hearty and robust again. A gentleman, traveling in Iceland, slept one night in an apartment with several natives, and awaking in the night, thought he should suffocate. He awoke his host, and made known his case. The man proceeded to pull out a cork in a knot hole of one of the timbers, and held it in his hand a minute. Then, shrugging his shoulders, he declared they should all freeze, so he pounded back the cork, and went back to bed. Many people seem to have taken their ideas of ventilation from the Icelanders.

Take exercise enough to feel wholesomely weary, eat a light supper, and have a conscience clear to all the world, and you will no doubt enjoy a refreshing rest that shall fit you to take up the cares of a new day with ease and efficiency.

WE must distinguish between felicity and prosperity; for prosperity leads often to ambition, and ambition to disappointment: the course is over, the wheel turns round but once, while the reaction of goodness and happiness is perpetual.

A FAITHFUL ANIMAL.

INSTANCES are so very numerous where dogs have saved the lives of human beings that it seems almost superfluous to even mention others wherein the faithfulness of this noble animal is exhibited. Yet we cannot forbear relating the incident which the artist has portrayed in the accompanying engraving.

Little Tot Brady though but two and a half years old was

There were many marshes and bogs, some containing deep holes, near the home of Tot, and he would, whenever he could escape unnoticed, make his way to these places and spend his time in gathering the rushes which here grew. Repeatedly he was warned of the dangers of this place, but, like most children, the experience of others was not sufficient to satisfy his inquisitiveness—he must learn for himself.

One day in his wanderings among the rushes he saw a beautiful cat-tail hanging over a nice, quiet, clear pool of water.



as mischievous as a child could be, and needed constant watching to keep him out of trouble and danger. Occasionally, however, he would escape the vigilant eye of his nurse, and he would invariably be discovered in some difficulty or unpleasant situation. Fortunately the house dog was nearly always his companion in his wanderings, and more than once saved him from great danger if not from death itself through shielding him from the attacks of wild animals and runaway teams.

Oh, how nice it looked! That he must have. None of the many others he saw appeared as fine as that. So he reached for it and as his fingers touched the prize, he fell into the water. The dog was some distance behind and for a short time did not notice the disappearance of his little master, but on reaching the pool he quickly discovered the accident. Instantly he dove into the pond, and caught the child's clothes in his mouth. But Tot was not so easy to be brought to land, for as

he sank to the bottom he felt the reeds about his face and, as a drowning person grasps at a straw, so he caught these reeds in his hands and clung to them in the hope of being saved. Several attempts were therefore necessary to drag the child from his firm position, but the dog did not cease his exertions until Tot was safely landed at the door of his home where kind hands speedily did all they could for his relief.

Several days elapsed before the child fully recovered from this accident, and it is scarcely necessary to add that he was thereafter more careful to heed the admonitions of those who gave him advice.

We might multiply instances showing the sagacity, fidelity and usefulness of the dog, but with such most of our readers are familiar. The following incident as related by a friend we add, however, for the moral it contains:

"One hot Summer day I chanced to spy from my study window a huge dog disporting himself with provoking coolness on my lawn in the shade of an evergreen. Rushing in hot haste to my study closet and snatching up a hearth-brush, I stole softly along the front porch, where, concealed partly by clustering vines of honeysuckle, I took aim and hurled it full at the trespasser's head. I had counted confidently on seeing him terrified at the projectile and taking himself off with a howl of pain and alarm. But judge of my surprise to see the unsurprised brute take first a quiet and leisurely survey of the missile, then deliberately pick it up with his teeth and trot complacently off with my brush. Meeting the same dog on the street later in the day, I could not help thinking from his knowing look, though he carried a sober face, that he was inwardly laughing at me. And then it all at once flashed upon me what good stead this dog's philosophy might do us superior beings, and what a world of vexation we might save ourselves if we would but carry away and bury out of sight forever the weapons of detraction hurled at us by the hidden hands of envy and hate."

The following lines are here very appropriate:

HE was strong and trim, and a good-sized cur,
A giant of dogs; with soft, silk fur,
Poised head of an intellectual size,
And two straight, luminous hero-eyes.
A tail whose gestures were eloquence;
A bark with a germ of common sense.
And this dog looked, upon the whole,
As if he had gathered some crumbs of soul
That fell from the feast God spread for man—
Looked like a line of the human plan.
There went with his strong, well-balanced stride,
A dignity oft to man denied.
God's humblest, brutes, where'er we turn,
Are full of lessons for man to learn.
That night that he crouched by the yielding door,
And two grim, murderous thieves, or more,
Had bribed the locks with their hooks of steel,
He fought with more than a henchman's zeal
For sleeping loved one's treasures and life—
He conquered rogue, and bullet, and knife.

* * * * *

He saw distress with a quick, sure eye,
And heard the half-choked drowning cry.
A living life-boat, soon he bore
A half-drowned man to a welcome shore.
And when the wife of the rescued one
Wept him her love for the great deed done,
And fondled him in a warm embrace,

He talked with his fondest, kind old face,
And said, "I have shown you nothing new;
It is what we live for and love to do,
In lake or river, or sea or bay,
My race are rescuers every day;
In the snowy gulf 'mid hills above
My race brings life to the race we love."

* * * * *

The soul of the humble brute has fled;
The grand old dog lies safely dead.
Oh, man-like brain and God-like heart!
You were made to carry a noble part.
Sleep well, old friend! Your teeth of flame
Grew not from a soul of vice or shame,
To plant the world with germs that kill.
Not yours the conscious guilt that lies
In men who ravage with open eyes.
You did, old dog, the best you knew,
And that is better than most men do;
And if ever I get to the great, just place,
I shall look for your honest, kind old face.

RUNNING IN DEBT.

HORACE GREELEY in treating on this subject earnestly wrote:

"I dwell on this point, for I wish to deter others from entering that place of torment. Half the young men in the country, with many old enough to know better, would go into business—that is, into debt—to-morrow, if they could. Most poor men are so ignorant as to envy the merchant or manufacturer, whose life is an incessant struggle with pecuniary difficulties, who is driven to constant 'shining,' and who, from month to month, barely evades the insolvency which sooner or later overtakes most men in business; so that it has been computed that but one man in twenty of them achieve a pecuniary success. For my own part, I would rather be a convict in the State prison, a slave in a rice swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties, and is substantially free from debt. Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than them all. And if it had pleased God to spare either or all my sons to be the support of my declining years, the lesson which I should most earnestly seek to impress upon them is, 'never run in debt.' Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents and can get no more for a week, buy a peck of corn, parch it, and live on it rather than owe a dollar! Of course I know that some men must do business that involves a risk and must give notes or other obligations, and I do not consider him in debt who can lay his hands directly on the means of paying, at some little sacrifice, all he owes; I speak of real debt—that which involves risk or sacrifice on one side, obligation and dependence on the other, and I say from all such, let every youth humbly pray God to preserve him evermore."

MUSIC, once admitted to the soul, becomes a sort of spirit, and never dies. It wanders perturbedly through the halls and galleries of the memory, and is often heard again, distinct and living as when it first displaced the wavelets of the air.

PERSECUTION.

BY S. F. D.

ONE writer who visited Utah proposed as a solution of the vexed "Mormon Problem" to extend the hand of the world's fellowship and break down the line of demarkation that separates us from the usages of Babylon by the hail-fellows-well-met policy, assuring his readers that we, like the priests of sectarianism will soon meet the politician half way in compromising the doctrine of Christ with the notions of men. His advice was that of a much wiser enemy than the advocates of fire and sword and of unjust and proscriptive legislation. If adopted by our enemies it would in time accomplish its purpose, if the will of Omnipotence had not decreed otherwise. The fraternizing of Christianity and Paganism by Constantine, did more to destroy or drive from the earth the true religion than the fires of Nero and all the ten emperors of Rome who persecuted the followers of Christ.

Another writer with equal sagacity gives as the strongest proof of there being some powerful internal force that binds together the Saints greater than the power of mob violence to break at their union, the fact that the allurements of California gold was not sufficient to cause the Saints to forsake their then sterile and forbidden surroundings, and against the counsels of their leaders seek the friendship, fame and fortune of worldly wealth in the golden days of 1849.

Truly the severest test the Church of Christ has endured in this age was the "good times," as some call them, following the advent of the Pacific Railway and the opening of rich mineral deposits in the land of the Saints. It is a sorrowful fact that it has caused more to become cold in their faith, and apostatize than the persecutions suffered in Missouri and Illinois.

Now the blind fury of Satan and his emissaries in attempting the overthrow of the people of God is simply doing that which God has decreed shall be done to purge out the dross which the laxity of purpose consequent on the increase of wealth has implied. Not but that the riches of this world are a great blessing to those who hold them subservient to the call of Him who bestowed them. It is only when an improper use is made of wealth or power that we weaken our faith by not rendering to God the glory and praise for all our blessings.

Let none think that the ordeal of threatened imprisonment or even death is causing the apostasy of a single Saint in whose bosom the light of the spirit has never been quenched. Those in that happy condition have too much to lose for so light a penalty, have too much to gain by a few more years of continued faithfulness. God will not permit a person to fall in a single hour whose prayers have never ceased to ascend to Him for guidance and protection. It is those who began their downward career by neglecting their prayers or their meetings, and other sins of omission, who failed to forgive their brother that they might be forgiven, or by violating some of what they think important laws of God, as the Word of Wisdom.

Obedience to every word of God brings its reward; disregard of the least of them after knowing them, grieves the holy spirit, and to continue in their violation shuts out the light of the spirit of truth, and when in that condition there is no safety for us.

Malachi tells us that "the day cometh that shall burn as an oven and all the proud and they that do wickedly shall be as stubble and the day that cometh shall burn them up that it shall leave them neither root nor branch. * * * But to

them that fear His name shall the Sun of righteousness arise with healing in His wings."

Isaiah saw our day when he exclaims: "The sinners in Zion are afraid, fearfulness hath surprised the hypocrite." Then he asks the all important question and answers it most beautifully: "Who among us shall dwell with devouring fire? Who among us shall dwell in everlasting burnings? He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hand from the taking of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing of evil."

Ezekiel looked forward to this as a very essential feature of the gathering when he tells us: "And I will cause you to pass under the rod and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and those that transgress me."

Zephaniah tells us: "I will also lead in the midst of thee an afflicted and poor people and shall trust in the name of the Lord."

Let the youth of Zion never harbor the thought that the favor and fellowship of a corrupt world is something to be desired, or that persecution for righteousness sake is a calamity. The chief argument used, against our cruel persecutors by outside defenders is the belief that disunion and total disruption would speedily ensue were we to receive fair treatment. Nothing but the decree of the Almighty could avert the fulfillment of this prediction. He has other means, however, He could apply whereby to teach us the path of humility. But the fact that our religion is undying and progressive insures the hatred of the world; persecution follows and purifies, and purity insures the power of God.

This is by no means all that is being accomplished in our persecutions. No honest, intelligent seeker after truth is satisfied with the empty, lifeless forms of sectarianism. The venom exhibited towards us alike by Catholic and Protestant convinces him that there is something in "Mormonism" not derived from their creeds. Else why the unique oneness of those who on all other questions are uniformly at variance. Like Herod and Pilate they are at enmity in everything except the destruction of Christ and His doctrines. This causes the enquiring mind after wading through the creeds and commentaries of "Mystery Babylon" to seek elsewhere for light, and he will find truth where he least expected, but as it has been always when on earth in its fullness nearly crushed beneath the weight of endless calumnies.

Therefore if the hand of oppression is laid upon us let us remember that its consequence is far reaching beyond our individual interest. Remember the seers and prophets of bygone ages have seen in vision our day and longed for the privilege with us of bearing the cross which in the economy of heaven is necessary for the establishment of Christ's kingdom in its final struggle with darkness. Not only are our brethren and sisters who surround us watching our acts but the eyes of departed friends who look to us for their deliverance from the prison house in which they have been awaiting the time of the end when the keys to bind the fathers to the children should be committed to man on earth; the holy angels and the bright companies of expectant intelligencies that surround the throne of God desiring the opportunity we have of a tabernacle in the flesh; all are watching our movements and no doubt are pained when we digress from the way of righteousness. And as persecution was to be an essential feature of the ensign to be lifted "from far in the tops of the mountains" let our model be the pattern given to us by our Savior "Father

forgive them for they know not what they do." Then will the ensign be a perfect example.

A SACRED HISTORY.

External Evidences of the Truth of the Book of Mormon.

BY THOMAS A. SHREEVE.

Chapter X., Concluded.

SPEAKING of the ruins at Mitla, Baldwin says that their general character of architecture and masonry is much like that in the structures at Palenque, but the finish of the workmanship appears to have been more artistic and admirable. These ruins are remarkable among those of the country where they are found. All who have seen them speak much as Dupaix speaks of the perfection of the masonry, the admirable design and finish of the work, and the beauty of the decorations. Their beauty, says M. Charney, can be matched only by the monuments of Greece and Rome in their best days. One fact presented by some of the edifices at Mitla has a certain degree of historical significance. There appears to be evidence that they were occupied at some period by people less advanced in civilization than their builders. M. Charnay, describing one of them, points out this fact. He says of the structure:

It is a bewildering maze of courts and buildings, with faeings ornamented with mosaics in relief of the purest design; but under the projections are found traces of paintings wholly primitive in style, in which the right line is not even respected. These are rude figures of idols, and meandering lines that have no significance. Similar paintings appear, with the same imperfection, on every great edifice, in places which have allowed them shelter against the ravages of time. These rude designs, associated with palaces so correct in architecture, and so ornamented with panels of Mosaic of such marvelous workmanship, put strange thoughts into the mind. To find the explanation of this phenomenon, must we not suppose these palaces were occupied by a race less advanced in civilization than their first builders?

Upon the subject of the antiquity of the ruins, Baldwin remarks:

In 1520, three hundred and fifty years ago, the forest which so largely covers Yucatan, Guatemala, and Chiapa was growing as it grows now; yes, four hundred and fifty years ago, for it was there a century previous to this date, when, the Maya kingdom being broken up, one of its princes fled into this forest with a portion of his people, the Itzas, and settled at Lake Peten. It was the same then as now. How many additional centuries it had existed no one can tell. If its age could be told, it would still be necessary to consider that the ruins hidden in it are much older than the forest, and that the period of civilization they represent closed long before it was established.

In the ages previous to the beginning of this immense forest, the region it covers was the seat of a civilization which grew up to a high degree of development, flourished a long time, and finally declined, until its cities were deserted, and its cultivated fields left to the wild influences of nature. It may be safely assumed that both the forest-covered ruins and the forest itself are far older than the Aztec period; but who can tell how much older? Copan, first discovered and described three hundred years ago, was then as strange to the natives dwelling near it as the old Chaldean ruins are to the Arabs who wander over the wasted plains of Lower Mesopotamia. Native tradition had forgotten its history and become silent in regard to it. How long had ruined Copan been in this condition? No one can tell. Manifestly it was forgotten,

left buried in the forest without recollection of its history, long before Montezuma's people, the Aztecs, rose to power; and it is easily understood that this old city had an important history previous to that unknown time in the past when war, revolution, or some other agency of destruction put an end to its career and left it to become what it is now.

Moreover, these old ruins, in all cases, show us only the cities last occupied in the periods to which they belong. Doubtless others still older preceded them; and, besides, it can be seen that some of the ruined cities which can now be traced were several times renewed by reconstructionists. We must consider, also, that building magnificent cities is not the work of an original civilization. The development was necessarily gradual. Its first period was more or less rude. The art of building and ornamenting such edifices arose slowly. Many ages must have been required to develop such admirable skill in masonry and ornamentation. Therefore the period between the beginning of this mysterious development of civilized life and the first builders who used cut stone laid in mortar and cement, and covered their work with beautifully sculptured ornaments and inscriptions, must have been very long.

We have no measure of the time, no clew to the old dates, nothing whatever, beyond such considerations as I have stated, to warrant even a vague hypothesis. It can be seen clearly that the beginning of this old civilization was much older than the earliest great cities, and, also, that these were much more ancient than the time when any of the later built or reconstructed cities whose relics still exist, were left to decay. If we suppose Palenque to have been deserted some six hundred years previous to the Spanish conquest, this date will carry us back only to the last days of its history as an inhabited city. Beyond it, in the distant past, is a vast period, in which the civilization represented by Palenque was developed, made capable of building such cities, and then carried on through the many ages during which cities became numerous, flourished, grew old, and gave place to others, until the long history of Palenque itself began.

Baldwin claims that distinct eras can be traced, and upon this point says:

The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers. I have quoted what Charney says of it in his description of Mitla. At Palenque, as at Mitla, the oldest work is the most artistic and admirable. Over this feature of the monuments, and the manifest signs of their difference in age, the attention of investigators has lingered in speculation. They find in them a significance which is stated as follows by Brasseur de Bourbourg: "Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch." In his view, "The substructions at Mayapan, some of those at Tulha, and a great part of those at Palenque," are among the older remains. These are not the oldest cities whose remains are still visible, but they may have been built, in part, upon the foundations of cities much more ancient.

Baldwin was not disposed, though he affirmed the antiquity of these ruins, to go to the extreme position occupied by some writers. In fact, he criticises the idea of one writer who says that the ruins must have existed for thousands of years when the Spaniards arrived. Baldwin adds:

If he had maintained that civilized communities were there "thousands of years" previous to that time, developing the skill in architecture, decoration, and writing, to which the monuments bear witness, it might be possible to agree with him. Some of us, however, would probably stipulate that he should not count too many "thousands," nor claim a similar antiquity for the ruins now visible. It is not easy to suppose that any of these old monuments, with their well-preserved sculptures and inscriptions, represent the first period of the ancient history they suggest, nor that they have existed as ruins many "thousands of years," for the climate of Mexico and Central America does not preserve such remains like that of Egypt. * * * * Take Copan, for instance. This city may have become a ruin during the time of the Toltecs, which

began long before the Christian era, and ended some five or six centuries probably before the country was invaded by Cortez. It was built before their time, and many features of the architecture and ornamentation, show the work of their predecessors, judging by the historical intimations found in the old books and traditions. We may suppose it to have been an old city at the time of the Toltec invasion, although not one of the first cities built by that more ancient and more cultivated people by whom this old American civilization was originated. The present condition of the monuments at Quirigua is still more suggestive of great age.

ISRAEL PUTNAM.

AROUND this Revolutionary hero clings a halo of romance, so that almost every school-boy has heard some anecdote of Putnam; yet it will not be uninteresting, we hope, to glance along the history of his life and exploits.

He was born at Salem village, now Danvers, in Massachusetts, on the 17th of January, 1718. His parents were in plain but comfortable circumstances, and he received the common school education afforded by the ordinary New England town of to-day. He was a sturdy, hearty, independent boy, possessed of a generous, impulsive courage that was prompt to respond to the cry of the defenseless. It is related of him that visiting Boston in his boyhood, he was so scoffed at and ridiculed for his awkwardness by a boy nearly double his size, that, at last, his patience yielded to anger, and he administered a flagellation upon the impudent youth that he remembered for the rest of his life.

Before he attained his majority he married a Miss Pope, of Salem. She bore him ten children, and died just as the Colonial troubles were beginning. Soon after his marriage he removed to Pomfret, in Connecticut, and settled upon a tract of wild land which he had purchased. He toiled manfully to subdue the original curse of brush and bramble which encumbered his property, and the rough landscape conquered by his persevering hand soon blossomed with the fruitful harvest. He was energetic and of good judgment, and in a short time he was in a prosperous condition.

You have heard of his attacking the she-wolf in her cave, from which daring conflict he returned victorious, and immediately and deservedly became the hero of the community.

When the New England Colonies became engaged in the French war, he was one of the first to volunteer his services in the army. He was given a captain's commission, with orders to raise a company. He was soon on his way to Fort Edward with a company of men—the flower of the country—around him. In this position Putnam performed many a daring and dangerous exploit, several times narrowly escaping with his life. After this trouble had died out he returned to Pomfret.

On one occasion it is told of him, while he was attached to Abercrombie's army, he, with a single companion found himself in the darkness quite within the French lines. The sentinels fired upon them and a bullet cut a hole in Putnam's canteen, and fourteen passed through the blanket he wore strapped to his back, while his companion escaped with only a slight wound. It was one morning in February, 1758, a fire broke out in Fort Edward and made considerable progress ere it was discovered. The garrison endeavored to check the flames without success. Putnam and a detachment of his men crossed the river on the ice as soon as they saw the fire, and reached the fort just as the flames were nearing the magazine. The water-gate was thrown open, and the men formed a line

to pass the buckets of water from the river. Putnam mounted to the roof, and as the buckets came up to him, he dashed the water upon the flames. This position of imminent danger he held until ordered down by the commander of the fort. He leaped to the ground just as the roof came crashing in. The fire was now within a few feet of the magazine and an explosion was to be momentarily apprehended. Then the hero dashed between the flames and the magazine, which was already charring with the heat, and poured pailful after pailful upon the smoking lumber, with only the heroic remark, "If we must be blown up, we will all go together." His noble example inspired like courage in those around him, and the fort was saved; but so severely was Putnam burned that he was obliged to remain a month in the hospital.

At another time he was about crossing the Hudson, nine miles below Fort Edward, and when his batteau was about to land he found himself almost precipitated into an Indian ambuscade. There was no chance to save himself but to trust to the mercy of the rapids which were roaring over the rocks below. He unhesitatingly headed his boat in that direction, safely shot down over the seething flood and landed below, causing the Indians to believe that the Great Spirit had him under especial protection and they abandoned all thoughts of capturing him.

Again and again, fearful perils environed him, but he miraculously escaped. After the surrender of Montreal Putnam returned home; but in 1762, Great Britain having declared war with Spain, he, as lieutenant-colonel, accompanied this expedition. He bore himself gallantly through this campaign and returned home with well-earned laurels.

Then came the threatened troubles between the Colonies and England. British officers were much surprised that, knowing the forces of England's trained armies so well, he should side with the colonists.

"We will resist," said the hero, "and have the honor of ridding our country of the yoke of tyranny. Our fore-fathers would not bear this yoke, neither will we."

At this time he was residing at Brooklyn, on the eastern border of Connecticut. On the morning of the 20th of April, 1775, he was plowing in the field preparatory to his planting his wheat and corn. Near noon a smoking-hot steed dashed up, while a panting courier informed him of the previous conflicts at Lexington and Concord. Not a moment's hesitation followed. He unyoked his cattle from the plough, and calling to the lad who had been driving them to run for his coat, Putnam dashed for his stable and saddled his fleetest horse. Catching his coat from the boy, he leaped upon his steed's back, and thundered away towards Cambridge. There, late at night, he reported himself to General Ward. Fierce eloquence and fiery counsel was followed by rapid action in those trying times. It would fill many a page to narrate his deeds of valor.

When the Colonists were first driven from Bunker Hill he was beside himself with rage. He tried to rally the men. Seizing the Connecticut flag in one hand, he brandished his sword with the other, and hoarsely shouted to them to rally. "Make a stand! make a stand. One more shot; in God's name, give them one more!" he pleaded; but the panic-stricken men continued their flight, only he rallied a few, and with them fortified Prospect Hill. Two days after that battle, Putnam was appointed one of the four major-generals of the Continental army.

Many a disaster to the undisciplined troops was prevented by the invincible energy of this flinty hero. In forced

marches, during retreats, his ever-watchful eyes guarded and guided the too often demoralized troops. For sound, far-reaching judgment, for rapidity of action and heroic valor, Israel Putnam was second only to George Washington. In active service until he was seized with paralysis in 1779, he was then obliged to retire to private life, where he enjoyed peaceful quiet for eleven years. He died May 29th, 1790.

Washington Irving pays this just and eloquent tribute to the memory of this noble benefactor of our country:

"A yeoman warrior—a patriot brave and generous; forgetful of self in time of danger; ready to serve his fellow man in any way; to sacrifice official rank to the good of the nation's cause. Pattern for all soldiers, eminently a hero, his is one of the talismanic names of the Revolution that stirs the patriotic blood like a thrilling trumpet blast. Gather up such names as the precious jewels of our history; garner them as the nation's treasures, and hold them immaculate from the inroads of time and decay."

SALUTATIONS.

THE Hebrew salutation was "Peace!" and the Greek's, "Rejoice!" The moderns use the form "What doest thou?" In Germany, "How do you find yourself?" and in some parts of the country they invariably kiss the hands of the ladies of their acquaintance with whom they meet. In Spain, "How goes it?" and Spanish grandees wear their hats in the presence of the sovereign, to show they are not so much subjected to him as the rest of the nation. When the royal carriage passes it is the rule to throw open the cloak, to show that the person is unarmed. In the West Indies the negroes say "Have you had a good sleep?" The Pelew Islanders seize the foot of the persons they desire to salute, and rub their faces with it; and New Guinea people place on their heads leaves of trees as emblems of peace and friendship. In the sickly districts of Egypt, where fevers are common and dangerous, they salute by saying, "How goes the perspiration?" "Do you sweat copiously?" "Is it well with you?" and the inhabitants kiss the back of a superior's hand and as an extra civility, the palm also. Chinese salutations are very peculiar. Of equals they enquire, "Have you eaten your rice?" "Is your stomach in order?" and "Thanks to your abundant felicity." The Turks cross their hands, place them on their breasts, and bow exclaiming "Be under the care of God." Forget me not in thy prayers." "Thy visits are as rare as fine days!" an ancient greeting, as it is by no means applicable to their present country. The Romans, in ancient times, exclaimed, "What doest thou?" "Be strong," or "Be healthy," when it was customary to take children up by the ears and kiss them. Italians, on meeting, kiss the hands of ladies to whom they are related, with the strange inquiry, "How does she stand?" Persians salute by inclining neck over neck, and then cheek to cheek, with the extravagant greeting, "Is thy exalted high position good?" "May thy shadow never be less." and "Peace be upon thee." In Poland the inhabitants bow to the ground with the significant inquiry, "Art thou gay?" or "How hast thou thyself?" Russian ladies permit not only their hands but foreheads to be kissed by their friends. The men salute by inquiring "How do you live on?" "Be well," and a common exclamation, which means literally, "God be with you," has degenerated of late years, into the opposite—"Devil take you!" The Holland-

ers with their proverbial love of good living, salute their friends by asking, "How do you fare?" "Have you had a good dinner?" Laplanders, when they meet on the ice, press their noses firmly together. Bengalese call themselves the "most humble slaves" of those they wish to salute. Bohemians kiss the garments of persons whom they wish to honor. Siamese prostrate themselves before superiors, when a servant examines whether they've been eating anything offensive. If so, they are kicked out; if not they are picked up.

SMALL ECONOMIES.

GENERALLY speaking, whenever large savings have been made, they have been effected in little sums. Very few persons of ordinary honesty deliberately set to work to make large purchases which they cannot afford, and yet numbers spend just as much in the long run in little things that they scarcely think worthy of notice. It is very difficult to realize fully the value of small sums. If the nickels and pennies that lie loose in the pocket were properly appreciated, there would not be so much pecuniary embarrassment in the world as there is. "Many a mickle makes a muckle;" this is true of nothing more than of pennies and five cent pieces.

What is spent for the household is generally a necessary outlay, and yet there are two or three ways in which money can be saved here that I should like to mention.

The first is by buying in large quantities. Of course the danger is that when there is a stock of things to "run at," as servants say, they will be more extravagantly used. All I can say on this point is that they must not be "run at." A proper quantity must be portioned out and the rest put away. Then it will be found that the articles may be bought cheaper and better in large quantities than in small ones.

Another way to save expense is to pay for everything as you get it. If you do this you will avoid overcharge and will buy far less. If the money had to be put down at the moment, many unnecessary purchases would be avoided. People who have limited incomes are those who can least afford to live on credit, and unfortunately they do it more than any others.

Speaking of dinners reminds me to say that it is no economy to live poorly. Nature requires a certain amount of nourishment, and will have it, or be revenged, and the revenge will probably take the form of a long doctor's bill or diminished working power. This sort of saving is "penny wise and pound foolish." The things to save out of are shams false appearances and self-indulgences, not necessities. Where is the saving in working in a dim light to save candles or gas and injuring the sight? in wearing boots that take in water and bring on rheumatic fever? in living on poor food and lowering the system? Far better wear a shabby hat a week or two longer than usual, or dispense altogether with that piece of finery you were contemplating. The worst of it is, however, that people are generally much more willing to dispense with necessities that make no show rather than with useless extravagances that afford an opportunity for a display which every one sees through.

INTELLECTUAL attainments and habits are no security for good conduct, unless they are supported by religious principles. Without religion, the highest endowments of intellect can only render the possessor more dangerous, if he be ill-disposed; if well-disposed, only more unhappy.

BEAUTIFUL WATER.

Cheerfully.

MUSIC BY ALMA HARDY.

1. Beau-ti - ful wa - ter, O, give to me, Beau-ti - ful, beau-ti - ful wa - ter, Poi-son lurks not 'in its
draught, so free. Fresh from the boun-ti - ful giv - er, Flow-ing from moun-tain thro' vale and plain,
Flow-ing, still flow-ing on ev - er; All may en-joy with out fear or pain, Beau-ti - ful, beau-ti-ful wa - ter.

Water, pure water, from heaven distilled,
Beautiful, beautiful water,
Drink of the health-giving draught and be filled,
Nothing is purer or better,
You who now worship at Bacchus' shrine,
Thinking to find in it pleasure;
Leave your potations of deadly wine,
Drink of the beautiful water.

Beautiful water my drink shall be,
Beautiful, beautiful water,
Sparkling so bright in its purity,
Making life joyous forever,
Strength we will find in the water bright,
Ne'er the brain will it bewilder,
Drink as it gleams in the golden light,
Drink of the beautiful water.

IS IT WORTH WHILE?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other,
In blackness of heart that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other,
God pardon us all for the triumphs we feel,
When a fellow goes down 'neath his load on the heather,
Pierced to the heart: words are keener than steel,
And mightier far for woe than for weal.

Were it not well, in this brief little journey,
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever: and aye, in dust at his side?

Look at the roses saluting each other;
Look at the herds all in peace on the plains;
Man, and man only, makes war on his brother,

And laughs in his heart at his peril and pain,
Shamed by the beasts that go down by the plains.

Is it worth while that we battle to humble
Some poor fellow-being down into the dust?
God pity us all. Time too soon will tumble
All of us together, like leaves in a gust,
Humbled, indeed, down into the dust.

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